

Dosa (hatred) starting example (D):
 You're having a difference of opinion with a friend. As the argument heats up, your friend says something harshly to you. Your mind latches on to those words via *tanhā*. Then, your friend gets up and leaves.
 Your friend's words are the *ārammana*.
Lobha (greed) starting example (L):
 You suddenly get the idea to watch a movie. Once the idea comes to your mind, it becomes interested in the idea (*tanhā*). The movie is the *ārammana*.

ONLY *san gati* leads to *tanhā*. ONLY *tanhā* leads to suffering (cycle will explain).
 After the initial sense input, if there's any match with your *san gati*, your mind immediately attaches (*tanhā*) to the sight, smell, sound, touch/feeling, taste or a thought coming to the mind. (sense objects = *ārammana*).

"Cause and effect" is a crucial part for the mind to grasp. When understanding reaches a certain depth, many causes for suffering cease to exist.
"Yō Paṭiccasamuppādam passati, – "One who sees Paṭiccasamuppāda, so Dhammam passati. – sees the (Buddha) Dhamma. Yō Dhammam passati, – One who sees the (Buddha) Dhamma so Paṭiccasamuppādam passati." – sees Paṭiccasamuppāda."
Paṭicca = pati (bonding/attaching via one's *san gati*) + *icca* (craving).
Samuppāda = *samu* (similar) + *upadda* (creation/generation).
 Hence, *Paticca samuppāda* means to attach willingly to something which leads to an existence of something similar in kind. Attaching "willingly" (cause) leading to an "existence" (effect) of a similar kind. This meaning will become clear as we proceed. This page describes the moment-to-moment generation of kamma (*Idappaccayātā Paṭicca Samuppāda*) unless otherwise stated.

Paṭicca Samuppāda (PS)
Kammic Generation Cause & Effect Cycle

Once attached, minds start **sankharā** (thoughts) about the *ārammana*.
 Initial thoughts are unconscious (**mano sankhāra**). After gaining momentum, they become conscious thoughts (**vaci sankhāra**).
 D: You feel insulted and start wondering: "Why did he speak to me like that? That wasn't necessary at all!"
 L: "What movie should I watch? Should I download one or go to the cinema?"

D: Whenever you open your Wechat or other social media, your mind and "eyes" are on the lookout for any messages from your friend. When you check your feed, it's the same thing. If you had an argument in a coffeeshop and you walk past that coffeeshop, let's say a day later, you cannot see that coffeeshop without connecting it to your friend and the argument. You might hear two people arguing on TV, or next door, and your senses connect that with the *ārammana* as well.
 L: When you're browsing online or watching TV, you become more alert of movie trailers. When you're passing a supermarket, you're being reminded of snacks you might need to buy. When you check your FB feed, you start thinking about what friend to watch a movie with

1. Avija paccaya Abhisankhāra
 With ignorance as a condition (more) *abhisankhāra* arise.

Abhisankhāra indicate *sankhāra* strong enough to generate kammic energy. For practical purposes "sankhāra" is used but *abhisankhāra* is implied throughout the PS cycle. Out of *avija* you continue generating *sankhāra*, not knowing it will lead to the generation of kamma (and suffering) down the line.
 You generate more *vaci sankhāra* at first:
 - Conscious thinking to yourself;
 - Speaking out loud (stronger *sankhāra*).
 D: You might be conscious of the thoughts but identify with them and they gain more momentum, "He really has no idea what he's talking about," or "Was he right, did I make a mistake? No, he went too far!"
 L: I should really check what are some of the latest movies. Let's first look online and also check what's in the cinema."

Thought leading to bodily action (**kāya sankhāra** = Strongest *sankhāra*).
 D: You send him a message. You may send one of your friends a message to complain about him. You might slap the table and break it in half.
 L: You get on rottentomatoes.com and/or check which movies are playing in your local cinema.
 (The type of thoughts you have correspond with your *gati*.)

4. Nama rupa paccaya Salayatana
 With *nama rupa* as a condition *salayatana* arise.

Salayatana
Indriya are the senses (incl. mind) used in an objective manner and they lead to neutral *vedana*. But in this step your senses are used in alignment with (or to fulfill) the potential scenarios created by the mind in the *nama rupa* step.
 Notice that our initial contact with the *ārammana* led to the initiation of the PS cycle and the creation of our defiled mindset (defiled *viññana*) in the first place. That initial contact was also with one of our 6 senses.

2. Abhisankhāra paccaya Viññana
 With *abhisankhāra* as a condition defiled *viññana* arises.

Defiled Viññana (DV)
Vipaka viññana (VV) allows for any experience to happen; perception and *vedana* are built-in. However, it can NOT generate kammic energy by itself. For that it needs to become defiled:
San gati → Defiles VV → Becomes DV → Generates kamma.
 A defiled *viññana* could be considered a defiled mindset holding expectations/hopes for the future.
 D: You might expect your friend to apologize.
 L: You expect to see a movie this weekend. You expect to go with a friend, etc.

3. Viññana paccaya Nama rupa
 With *viññana* as a condition *nama rupa* arise.

Nama rupa
Nama = mind and *rupa* = matter.
 In this context it means your mind creates various visual scenarios (*nama*) and possibilities in order to tighten the connection to the *ārammana* (*rupa*). These visuals are in line with the expectations and hopes arising in the *kamma viññana*. *Nama rupa* could be compared to specific kind of *sankhāra* with expectations and hopes built-in.
 D: You start thinking about all the ways what you could have said when the argument got heated and he ushered those harsh words. You're trying to find the right words to tell him how you feel now and see a new conversation play out with various outcomes. You hope he will apologize and see different scenarios play out; he sends a message, he calls you up, or he does NOT contact you at all, he doesn't care about you, etc.
 L: You're thinking about going to the cinema this weekend and what friend you're going with, how you're going to contact him/her and what else you're going to do. Or you might think how you're going to invite (a) friend(s) over and watch a movie together along with what snacks you might need, what drinks, etc. You see the night play out

9. Upadana paccaya Bhava
With upadana as a condition bhava arises.

Kamma bhava

Bhava means "existence."
It is here where the kamma viññana gets established and where the ongoing involvement (via sankhāra) with arammana leads to creation of real (kammic) energy (**dhammā and kamma bija**). This step is called *bhava* because it can fuel future existences (*uppapati bhava*). Now you are in a human bhava (= multiple human lives), animals are in an animal bhava (= multiple animal lives), devas are in deva bhava (= single life), etc. However, in this "moment-to-moment cycle" we mean existence within a single human life (**kamma bhava**).
Example: when you're emotional and can't let go of it, it becomes your existence *at that time*, i.e., it is your *current* state of mind. That's bhava. The next step in the cycle is about being "born" in that state. The critical meaning of *bhava* further becomes apparent from the meaning of "Buddha."
Buddha = Bhava + Uddha = Stopping Bhava.

Some of the kammic energy created (**dhammā**, not dhamma) refeeds the cycle and can come to the mind at ANY TIME, restarting/triggering the cycle (also in distant future). Dhamma may come to the mind as a "random" thought.

Some kammic energy gets "stored" → **kamma bija** or kamma "seed".
Fruit of kamma bija (**kamma vipaka**) can come in this or a future life, whenever conditions are met, e.g., cancer develops due to poor dietary choices. Poor dietary choices = "right conditions."

8. Tanhā paccaya Upadana
With tanhā as a condition upadana arises.

Upadana

Upadana literally means "pull in closer."
Think about it this way: First the mind grasps the *āramanna* and clings to it (*tanhā*). THEN, it can pull it in close, thus becoming more obsessed/involved with the *āramanna*. Let's say you find some crystal-looking stone on the ground. You stop to take a closer look because it may be of some value (*tanhā*). Then you pick it up and literally bring it closer so that you can examine it more deeply (*upadana*). The involvement happens with more (intensified) *sankhāra*.

D: The steps we've been through so far happen in a (VERY fast) blink of an eye and so this "getting involved" happens before you realize it. When you notice it's hard not to think about the previous argument and it constantly distracts you, the upadana step has been clearly established.
L: The difference between "D" and "L" is that we'd like to stop thinking about "D" because it feels unpleasant or even torturous, whereas we don't see the harm in "L" because we feel so good about it. However, ironically, they both lead to the same "outcome" as the next few steps will explain.

5. Salayatana paccaya Samphassa
With salayatana a condition samphassa arises.

Samphassa or san phassa

Since your senses are being used with a base of "san," the contact resulting from the (phassa) also becomes "san." (*Sanphassa* is usually written as *samphassa*). Note that an *Aharant* (fully enlightened person) can only have *phassa* because he has no more *san*. He/she experiences *vedana* like everyone else, which happens upon any sense contact. However, when *samphassa* takes place, there will be an *additional vedanā*, which is called **samphassa-jā-vedanā**.

6. Samphassa paccaya Samphassa-ja-vedana
With samphassa a condition samphassa-ja-vedana arises.

Samphassa ja-vedana

After ANY contact, a mental or physical feeling (*vedana*) arises. An *Aharant* only experiences a neutral feeling (upon non-bodily contact) because of *phassa*. As mentioned, when we experience *samphassa* an extra *vedana* arises:
- A base of *lobha* (greed) initially causes a pleasant *vedana*.
- A base of *dosa* (hatred) initially causes an unpleasant *vedana*.
- Ignorance (*moha* or *avija*) can cause a pleasant/unpleasant/neither pleasant nor unpleasant *vedana* (neutral).

NOTE: A neutral *vedana* inside a defiled viññana (DV) is NOT the same as the neutral *vedana* inside a vipaka viññana (VV). DV has *tanhā* as a base and leads to suffering. VV is simply a neutral experience.
An *Arahant* (fully enlightened person) experiences life via vipaka viññana but NO defiled viññana because he has NO more *san gati*.

D: Everytime you're reminded of the argument, an unpleasant *vedana* arises. This *vedana* intensifies the more you activate the PS cycle and the longer you stay in it.
L: Everytime you're reminded of your upcoming plans, a pleasant *vedana* arises. You can even start daydreaming about it at random times leading up to the event, leading to more (intensified) pleasant feelings.

7. Samphassa-ja-vedana paccaya Tanhā
With samphassa-ja-vedana as a condition tanhā arises.

Tanhā

As you may remember, attaching to the initial *āramanna* (*tanhā*) was at the forefront of initiating the PS cycle due to your *san gati*. Without *tanhā*, no PS cycle would have ever started. The paragraph in the yellow rectangle (on previous slide) is actually a brief summary of the last 4 steps; salayatana to tanha. Where *tanha*, at first, happened instantly upon contact with an *āramanna*, once the cycle has been created—i.e., a defiled viññana has been formed—*Tanhā* now further strengthens the mind's grip on the *āramanna*. This happens automatically as long as we're involved in doing *sankhāra*. These steps happen at incredible speed exceeding our ability to cognize.

D: You keep thinking about the event leading to strengthening *tanhā*.
L: As your attachment increases, so does your thinking about your weekend plans and how you need to prepare for it.

Final Keypoints

- Once activated, the PS cycle runs innumerable times, faster than your ability to cognize.
- Cycle is NOT linear, e.g., *avija* strengthens *sankhāra* but also vice versa. Same goes for various other steps such as *sankhāra* and *viññāna*, *viññāna* and *nama rupa*, *tanhā* and *sankhāra*, *upadana* and *sankhāra*, *bhava* and *sankhāra*, *jati* and *bhava*.
- Because of the non-linear effect, various cycles run simultaneously at different steps along the way.
- Once initiated, an existing cycle can be triggered via *salayatana* and/or *dhammā*; *sankhāra* always follows suit.
- *Lobha* (craving) may generate pleasant sensations but is intrinsically linked to hatred. That shows itself whenever you don't get what you want and pleasant turns into unpleasant. *Lobha* and *dosa* are two sides of the same coin. The coin can be seen as *moha/avija* (ignorance).

9. Bhava paccaya Jati With upadana as a condition bhava arises.

Jati

Once a *bhava* is created, one can be “born” (*jati*) into that “existence,”—corresponding with the *ārammana* your mind initially attached to—at any time when the conditions are met. When *bhava* “arises,” the mind becomes blind/obsessed for moments or even hours at a time. You can be “stuck” in an angry *bhava*, sad *bhava*, greedy *bhava*, etc. Example, somebody insults you:

→ Cycle activates → Cycle's *bhava* (in this case, angry or hate *bhava*) arises (birth/*jati*).

At the end of life, a new birth will be initiated by the strongest *kamma bija* (“seed”). That means a *kamma bhava* can lead to an *upapatti bhava*.

D: Now that you've created a *bhava* for your *ārammana* (your friend's attitude), it's very easy to get triggered and remain stuck in your *bhava*, i.e., your agitation/emotion. From this mental state, you're more able to act “immorally,” and store the extra kammic energy as *kamma bija*. For example, thinking hateful thoughts, speaking hatefully, or worse, causing more serious harm. Even if your friend would suddenly apologize and your mind is able “let go” of this defiled *viññāna*, the *kamma bija* has already been created and stored; its fruit (something of similar nature, see definition of “*Paticca samuppāda*”) will come when suitable conditions are met; sooner or later (this life or a next), unless conditions are stopped.

L: You've been thinking a lot about your weekend plans and have created a corresponding *bhava* due to your mental (and physical) involvement. This creates the following overlooked issue: If your plans would suddenly change, e.g., your friend(s) would cancel, you get sick, cinema locks down, your computer crashes, etc., your pleasant *vedana* makes a 180° turn and you'd feel very unpleasant instead. *Lobha* (greed) has this quality inside. That's because *tanhā* makes you attached, and *upadana* intensifies it even more, letting you “hold on to the *ārammana* for dear life,” making letting go much harder. The issue is that *ārammana* is not set up to be stable and give you any permanent happiness. But your mind perceives it that way nonetheless, hence, the incessant clinging. Under the “right circumstances” you could act immorally as well. Let's say your friend cancels last minute, resulting in you generating a lot of negativity and perhaps an ensuing argument because you believe your friend to be unreasonable or dishonest. See “**Final Keypoints**” section for the connection between *lobha* and *dosa*.

10. Jati paccaya jarā, marana, soka, parideva, dukkha domanassa With jati as a condition jarā, marana, soka, parideva, dukkha domanassa arise.

Jarā, *marana*, *soka*, *parideva*, *dukkha domanassa* are all the different kinds of suffering one can undergo in a life (this or future one). As long as the cycle is running, it inevitably ends up in suffering. *Sankhāra* are the fuel that the cycle needs to run. “The kammic fuel” that gets stored in a *kamma bhava* as *kamma bija*. Future births are initiated by the biggest *kamma bija* at the time of death. We possess both good and bad *kamma bija*. Future lives in lower realms are inevitable unless you reach **Sotapanna** stage.